Treasurer's Room

HAMILTON COLLEGE LIBRARY

WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. V.—No. 27.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, JULY 1, 1828. [No. 209.

Review.

Reply of a Unitarian Clergyman to the "Letter of a Gentleman in Boston." Fourth Edition. Boston, Bowles & Dearborn, 1828.

Our readers will recollect, that a short time since we noticed the "Letter" alluded to in the above title, together with a small pamphlet, purporting to be a "Review" of the Letter, by a kind of socinian Universalist. The pamphlet now before us, is the "Reply" of the clergyman to whom the Letter was originally addressed; and as such it requires a passing notice. So, at least, the author seems to suppose; a circumstance which we infer from a written request on a corner of the copy which he has sent us.

But what can *we* say, in *favour of such* a publication? The writer, indeed, preserves some degree of moderation and courtesy, and some slight appearance of plausibility; but to our own feelings, whatever he may think of it, there is something at the very outset, which seems a good deal like begging the main question at issue.

The purport of the Letter, as we understand it, is to exhibit what changes of perception, sentiment, feeling and action, are required, in the conviction of an intelligent, exemplary Socinian, to the saving knowledge and cordial belief of the peculiar doctrines of the cross. The writer of the "Reply," disbelieving as we presume in the peculiar influences of the Holy Spirit, seems to take it for granted at the outset, that there is no substantial reality of a moral nature in the change, and therefore strives to adjust every thing accordingly. To begin with, for instance, he virtually sets off his own spiritual(?) perception against that of the converted man; and hence very naturally infers, from the confessions of the latter, that there must have been something in his former deficiencies, which was of a character different from that of the generality of Unitarians. But how fallacious is such a conclusion! Just as if two men, the one born blind, and the other favoured with eye-sight, were to dispute with each other, *on equal terms*, about the colour of scarlet. The blind man, it is true, might insist upon his own definition of colour; but would it therefore be right? Or, suppose that both had been born blind, and had for a time conceived alike of the character or identity of certain tangible objects; and that, afterwards, one of the parties had been suddenly endowed with the gift of sight; which furnished him with new ideas and filled him with delightful discoveries respecting the most common objects in nature. Now it is evident, that the blind man, turning his own sightless eye-balls towards the same common objects without effect, might argue from his own want of perception, that the other could not have made any new discoveries respecting those objects, unless he before had been grossly ignorant respecting them. But would he not argue far more rationally, if he were to take the man's own testimony for all it were worth, and permit him to say, as did one of old, whose bodily eyes had been opened—"ONE thing I KNOW, that WHEREAS I WAS BLIND, NOW I SEE!"

Here is a grand fallacy in the socinian argument—a fallacy, which, if we mistake not, pervades the whole of their writings. Spiritual perception in the renewed soul, like the gift of eye-sight to the blind, lends a new aspect to many things which were before acknowledged by the understanding. It inspires new sentiments, principles and feelings, and stimulates to new activity. "All things," in this sense, "become" emphatically "*new*." But the Socinian sees none of these things himself; therefore he considers these things as non-entities, or at best, but creatures of a bewildered imagination. He has wisdom and knowledge, perhaps, to a great amount, in other things; but the whole aspect of things spiritual, *as connected with the great doctrine of atonement for sin*, is foolishness to him. He stumbles at this stumbling block. Still he imagines that he is walking in the uprightness of his heart; and continues to reason about experimental religion, just as if every one, blind or not blind to spiritual objects, had equal advantages for observation. And he does this, knowing the scripture declaration, that "the natural man receiveth not the things of the Spirit; neither can he know them, because they are spiritually discerned;" and he does it, while fully aware that the grand question about spiritual illumination, is the precise point at issue, respecting a change of heart.

But by this time, perhaps, we shall be accused of begging the question in our own favour. Well, we have at least the same right to do so which is exercised by our opponents; and by availing ourselves of this right, it is obvious to perceive, that their argument must be fairly neutralised.

But this is not all. The man born blind, and afterwards suddenly endowed with the gift of sight, possesses peculiar advantages. He not only is conscious of the new appearance of things, but he remembers his former conceptions of them. He well remembers how the blind conceive of objects, and understands the full meaning of their descriptions; and he has the advantage of comparing his present views with those which the blind necessarily entertain. And suppose he comes forward with these results, and states them, not boastingly, but to all appearance in the undisguised simplicity of his heart; must all this pass for nothing? Is it not presumptive evidence in his favour, that while he appears to understand all the apprehensions of the blind man, he has still farther apprehensions, which are unknown to the blind man, but which to himself stand forth in all the colouring of reality? Suppose, also, that the latter had found multitudes, with whom he could hold intelligible and delightful intercourse respecting these new discoveries. Must this, too, pass for nothing? And let us suppose still further—that a minute and long extended record of these results of vision was in the hands of both parties, and by both acknowledged to be authentic and inspired; would not innumerable evidences of a circumstantial nature arise from this source? Would it be worthy of no note, that while the one party was continually driven to their wit's ends to account for the results recorded, the other party, once labouring under the same identical difficulties, had at length been suddenly relieved from all of them, and filled, according to their own testimony, with new and delightful apprehensions, affections and desires?

All this evidence, however, really appears to go for nothing with the writer of the Reply.—Because "a forward and zealous advocate of one sect has" often "passed over to another sect," he would set aside the whole force of evidence, without farther discrimination.

We have not room to enlarge; nor is it necessary. To have pointed our readers to the leading fallacy in the argument of the writer before us, will suffice.

Communication.

For the Western Recorder.

SPECULATIVE THEOLOGY.

MR. EDITOR—I seldom read a fine spun theological disquisition, nor can I see any very powerful reason why I should read one, except it were to enable me to expose the general inutility of such writings, and their inability to make men either wiser or better. The path to heaven is learned by an acquaintance with the simple truths of God's word, without any of that vain philosophy which "puffeth up." When I consider the labyrinth of doubt and uncertainty in which theologians have sometimes involved the doctrines of revelation, I know not whether most to pity or condemn that expense of time and talent, which if employed in a better manner, might prove useful to the community. If men must needs wrangle and subtilise, and so dress their themes with useless niceties, that they lose all their real importance, and appear clad in an imaginary consequence which the unlettered are unable to comprehend, why do they not choose subjects less vitally important than the doctrines of the bible? Do not all the fields of moral and mental philosophy, or the whole economy of nature, furnish subjects sufficient to enable them to cultivate and display their critical skill? Might not the pride of ingenious sophistry be fully gratified, without touching subjects so sacred? When will speculative theologians allow the truths of our holy religion to appear in that native simplicity and dignity, which render them irresistible in pulling down the strong holds of Satan, instead of presenting them in a fictitious state of refinement, which destroys their influence upon the heart?

By way of illustration, I advance as an example, the discussions upon what is called original sin. Upon this subject the reverend authors of the Westminster Catechism, whose very mistakes should never be mentioned but with deference, began by telling us that all mankind "sinned with Adam, and fell with him in his first transgression."—And how much has been said since, and that too by men of high standing in the church, of Adam's having acted in the "room and stead of his posterity;" that he and his posterity were considered as "one moral whole," one complex person? And what endless speculations have arisen from these errors. Would not a child, by simply reading the word of God with the spirit which our Saviour prescribes, be able to put to the blush all those who are striving to be wise above what is written? Would it be too bold a sweep, to demolish at once all these cobweb fabrics, and even to abolish, (I had almost said) the very term original sin, and confine ourselves to the simple declarations of the word of God, and such illustrations as naturally arise from these declarations?

The writer of this article well remembers, when quite young, at an academic school, a sceptical youth, in a conversation with the teacher, brought the doctrine of original sin as an objection against revealed religion. He thought there could be no justice or propriety in God's imputing the sin of Adam to his posterity; taking his ideas probably from the shorter catechism, instead of the bible. The teacher of the school, who was a pious clergyman, told him that he had entirely misunderstood the doctrine of original sin; that nothing more was revealed or true respecting Adam's sin, than that by it he incurred the penalty of death; and that this death consisted, in part at least, in the loss of the image of God, which had been enstamped on his soul, and being changed to the image of Satan; that is, he lost entirely the principle of holiness which God had given him, and became totally depraved—dead in sin; and that his posterity, according to the law of nature, inherited his disposition, and were like their progenitor, wholly inclined to evil. Now, said he, had God said to Adam, "In the day thou eatest of the forbidden fruit, thou shalt leave the form and nature of man, and be changed to that of a beast; thou shalt become a lion;" all would expect that his posterity would be lions, and not men; for we know that every living thing begets its like. Lions do not beget men; nor depraved men beget a holy offspring. This explanation, so simple, so clear, so correct, made an impression upon my imagination and memory, never to be effaced. If this be the truth, would it not be vastly beneficial to drop all the false theories which have been invented, and leave it clad in its native clearness and simplicity?

But it is not on the subject of original sin, only, that there is much vain and unprofitable janglings. Subjects which revelation leaves clear, are constantly involved in intricacy. The dignified truths of God's word are drawn into cobweb and gossamer, too fine to be tangible, and too insignificant to be efficacious. We would hail the time, and pray for its arrival, when divine truth will be exhibited by all who undertake to handle it, in such a manner, that "he who runs may read, and the wayfaring man, tho' a fool, need not err therein." C. P.

Remark.—The desired time, we think, has already dawned; and as common sense logic is beginning to prevail on other subjects, the all important subject of religion will not be long made an exception. The Spirit of the Pilgrims, now publishing in Boston, affords a striking example, directly in point.—*Ed.*

SPEECH

Of Rev. A. D. EDDY, of Canandaigua, at the recent anniversary of the American Bible Class Society, in support of the following resolution:—

"*Resolved*, That the attainment of the sublime objects of other benevolent institutions, which are the glory of our age, demands of Zion's friends, a remembrance of the Bible Class Society, in their prayers, and in their patronage."

IN presenting this resolution, Mr. President, I regret, that I have made no preparation to sustain it. But, Sir, to every lover of the bible, and to every friend of our benevolent institutions, it will recommend itself.

In all the enterprises of christian benevolence, there is a most delightful harmony and symmetry. It is here, as in the natural world, an intimate connexion, a mutual and reciprocal influence, pervades its separate parts. You may trace this from the God of nature, down through all the ranks of descending intelligence; from the grand and blazing centre of our system, to the faintest star that gleams in the firmament of night; from the spreading oak, to the shrub that springs at your feet; from the grand principle of life, to the feeblest pulse of nature. So there is a native connexion, a mutual and reciprocal influence, pervading the multiplied enterprises of christian benevolence. While some may be more important than others, each in its place seems essential to the rapid advance and successful triumph of the whole. While all are united "in the same object, they are indeed members one of another."

The institutions to which this resolution alludes, are indeed the glory of our age; they commend themselves more and more every day to the warm affections and extended patronage of all the friends of Zion and of men. While the heart is bleeding over the moral miseries of the world, and the eye is turned to watch the increasing light of the promised day of mercy, and the word of God securing salvation to all men through the labours and prayers of his church, these institutions become doubly interesting. While the design of these institutions is incomparably noble, and the blessing of God secured by his own pledge to its vigourous prosecution, I confess, Sir, I mourn that they do not march forward more rapid, and secure at once the splendid triumphs predicted for the church. Why do they not, Sir? There are resources now in christendom sufficient, if drawn forth in vigourous exercise, to spread at once a knowledge of the cross throughout the world. The church has but to act, and the work is done; and to speak in the language of another, I am weary of seeing things *doing*. I want to see something *done*.

What, then, if the church has the means, prevents the conversion of the world to Jesus Christ? I answer it is ignorance of the bible—*ignorance* of the bible, Sir. This is the sin of the church, settling a deadly incubus on her energies. While this blessed book is pressed to many a christian bosom as the richest treasure of heaven to man; while it is the first we commit to our infant children, and the last on which the dying Christian closes his eyes, blessed in that hour with its promises of immortality; it is still a book but little understood, and most lamentably neglected, even by multitudes that love it. We know but little of the bible; for the pious patriarch, who has watered its pages with tears for almost a century, is more and more lost in its revelations, and dies weeping over his ignorance of the bible. And *are we* familiar with all that Moses wrote? with all that swelled the notes of "David's lyre? drew such lamentations from the elegiac Jeremiah; and filled with rapture the evangelic prophet? How much of the gospel lies hid even from the heart of piety; how much of the profound reasoning of Paul, and the paternal tenderness of the loved disciple?

Let the doctrines and the duties of the bible be more fully understood; let its heavenly spirit be breathed through the churches, and an energy sufficient to convert the world is at once awake.

I open the bible, Sir; the first inscription that meets my eye is LOVE; broad and bright on every page, *love* to God, and *love* to man. Let this be understood & deeply felt as disclosed and inculcated in the bible, and from lands now blessed with its truth, an impulse would be imparted to benevolent institutions, which would diffuse christianity throughout the world. The *love* of the bible is so pure, so permanent, pervading and expansive, that it never leaves the soul to rest while there is one want or woe to be relieved on earth.

Again I open this record of inspired truth, and I find CONFIDENCE in God clearly inculcated, and most forcibly enjoined. What *love* wishes to accomplish, *confidence* urges to attempt. With faith in the promises of omnipotent aid and divine guidance, what can be too great for *benevolence to* accomplish? With the predictions and promises of eternal truth correctly understood, and implicitly accredited, an energy never known before would immediately spring forth to accelerate benevolent enterprise. *Confidence* would secure, while *love* would brighten and bless its rapid march.

Once more, in turning to these sacred pages of the bible, I find unceasing ACTION urged by all the motives which time and eternity can press upon responsible existence. Moral *action* is the life and health and happiness of God's moral kingdom. It is like the ever beating pulse of the heart, spreading beauty and bloom, with warmth, and augmenting *strength*, through the human frame. It is as the physical action, given by the God of nature to the universe that rolls around us. The bible, while it urges implicit *confidence* in God, gives confidence to *act*. It gives no passive confidence to rest all on the revealed pleasure and favour of heaven. No. It enjoins *no* confidence, that would leave the great work of converting the world to rest inactive, till God, by some unpromised providence of miracles, shall change the ruins and the ravages of sin to the restoration of grace; but it enjoins a confidence that is the life spring of moral *action*, of increasing labour for Christ and human happiness. Be always abounding in the work of the Lord; do it now; do it forever, is the language of the bible. Faith without works is dead. That blind confidence boastfully proclaimed to be in God, so full and holy, that all the plans and purposes of redemption must be left untouched by human agency, that God may have the exclusive glory of filling the earth with righteousness, abundant and boastful as it may be in the church, draws no sanction from the bible. That speaks another language, "Woe to them that are at ease in Zion," and leaves a curse on inactivity. Vigourous, constant, untiring moral action is the demand of the bible; love desires it; confidence would attempt it.

But this is not all. Here, Sir, I learn another lesson, drawn as plain and pressed as powerfully. It is the lesson of FORTITUDE, a holy perseverance, as long as action shall be demanded, *confidence* urge, and *love* desire it. Here is something more than the feverish action, which springs not from pious principle, but from adventitious excitement, giving encouragement only to disappoint. Here is a deep wrought principle of decided, systematic, persevering, moral action—holy fortitude in the cause of God, which shall never cease till the purposes of Heaven shall be accomplished. Let this sublime and determined principle of fortitude, to meet all obstacles, and dangers, and enemies, which is so constantly required, and so affectingly exemplified in the bible, but be imparted to the benevolent institutions of *this* age, and what could they not accomplish? How long, Sir, would the world lie in ignorance and sin! The visions of hope would soon be lost in the full realities of a world redeemed, and we, Sir, might share in its jubilee.

These, Sir, LOVE, CONFIDENCE, ACTION, FORTITUDE, are the FOUR PILLARS that support the magnificent temple of benevolent enterprise. The institution whose first anniversary we this day celebrate, and for which it is my privilege to plead, is pre-eminently adapted to rear, to sustain and adorn these PILLARS. This institution is to open the bible; to pour new light upon its pages, and to draw from its long neglected truths the enkindling spirit of its original inspiration. And I would ask, what might not be accomplished by characters framed according to this model of moral prescription in the bible? Unite the love of Moses, the confidence of Abraham, the action and fortitude of Nehemiah and of Paul, with such principles, blended in men of the present age; with all the facilities and encouragement to exertion; with all the promises and prospects of ultimate and speedy triumph, and what might not be accomplished? Such characters your institution is eminently calculated to create. Desiring as we do, then, the universal triumph of christian philanthropy, this institution shall have remembrance in our prayers; it shall be protected by our patronage.

Unexpectedly to me, allusion has been made in your report to my own bible class. In that class I had drawn around me a circle of the most interesting youth. It has been blessed indeed, Sir. For months they had eyes to weep, but not hearts to feel the claims of Jesus on their love. When, by some special providence, they were softened and made solemn, I pressed the necessity of giving immediate attention to the salvation of their souls, and called on all that would do it, to give a sacred pledge in prayer. In a moment, Sir, all around me were on their knees before God. The pledge was given, given to be redeemed too; for all save one have professed their faith in Jesus, and she lingers like a weary and stricken dove, fluttering at the window of the ark.

Since that solemn hour, the Sabbath school has been blessed; the whole congregation has been blessed, and a new impulse given to every benevolent enterprise. My own experience will most assuredly recommend the resolution I present.

While all our institutions are important, rising together fairer than the bow of promise, that stretched across the heavens, as the waters of the deluge passed away, I believe, Sir, this society, tho' last, will not be found the least important. It may yet appear the living fibre of the moral system; the very soul and sure support of true benevolent designs; sending forth a warm and controling energy through all its kindred institutions; and become, indeed, the untailing nursery of the whole. Here, in the bible, is the wisdom and power of God; THAT LOVE which waters cannot quench, and floods cannot drown; and your society is *to draw* it forth, to command the *moral energies*, and direct the MOVEMENTS of the world.

FROM A SPEECH OF MR. VINTON,

ON THE EMIGRATION OF THE INDIANS.

Delivered in the House of Representatives of the United States, Feb. 20, 1828.

Commissioners were sent, in the year 1824, to treat with the Florida Indians for their country, who were lying in the heart of that territory in plenty and content. We proposed to send them into the peninsula of Florida. They told us they could not live there, and entreated us to leave them in the enjoyment of their homes, and declared "that nothing short of force could compel them to go." We exacted obedience to our demands. With tears and with prayers they threw themselves upon our mercy, and besought us not to drive them from their homes. With prophetic description, they pointed out to us the fate we were preparing for them; but all in vain. We told them "they must go." We told them further, (what we are now told), that, in the country we had provided for them they would be free from the intrusion of the white man, and there they would be rich and happy. In this way we drove them from the land of their nativity. We took from them their cabins and cultivated fields. Our commissioners, moved by their representations, inserted a stipulation in the treaty, that, if the country to which they went did not contain good land enough for them to live upon, their northern boundary should be extended so as to embrace good land enough for their support. They went, and what followed? It was stated here two sessions ago, that, out of five thousand who emigrated, fifteen hundred had perished of famine and distress, in the miserable swamps and sands of that peninsula. The voice of their sufferings came up to this house, and we voted $20,000 for their relief.

About the same time, we made a treaty with the Quapaw Indians, a small tribe living in the territory of Arkansas, and removed them into some distant and inhospitable region, where, when we hear of them at all, it is of the intolerable miseries and famine to which we have subjected them. If other examples of the fruits of this cruel policy are wanting, they are ready at hand.—We sent the Delawares, and perhaps some other tribes, which lived northwest of the Ohio, across the Mississippi. My colleague over the way, yesterday read an extract from a letter of Gen. Clark, the Indian superintendent beyond the Mississippi, written two years since, in which he speaks of facts within his knowledge, and as such communicated here in an authentic shape.—Speaking of the country where these Indians have been sent, (and to which this appropriation is asked to send more), he says, "During several seasons in every year, they (the Indians) are distressed by famine, in which many die for want of food, and during which the living child is often buried with the dead mother; because none can spare it so much food as would sustain it through its helpless infancy."

THE CHRISTIAN IN AFFLICTION.

[*From Heart's Ease in Heart Trouble.*]

So long as the people of Christ enjoy most of the comforts of this world, (I speak by sad experience), commonly they enjoy least of God, and his Spirit; and usually when God takes away their earthly comforts, then he manifest most of himself, and of his tender love to them. He brings them into the wilderness, and then speaks comfortably to them, (Hos. ii, 14.) Then he speaks to their hearts, and not to their ears only, as in time of prosperity. Then he gives out most of the graces and comforts of his Spirit. Christ never takes away these outward mercies from his people, but with a design to bestow better, if our discontent and unbelief do not hinder.

It is by no means a characteristic of a true Churchman, that he is a Calvinist; but it is very manifest that Bishop Horsley's famous sentence on that subject is correct, viz:—"That many condemn as Calvinism, the essential truths of the gospel."

FAITHFUL PREACHING.

Some men, observing the offence which plain and pungent addresses have occasioned in the minds of others, have fallen into the belief that the truths of the gospel might be presented in such a manner as to be acceptable to the human heart. It is true that many have given great offence, by gross improprieties in their manner of presenting the truth. Such improprieties will not be approved of by any one. But we would ask, if it is to be expected that a solemn and faithful application of gospel truth to the mind of an unconverted sinner, will be received without opposition? Let a minister take for his text, "The carnal mind is enmity against God," and prove to his hearers, not from the past history of our race, nor from the characters of those around him, but from their own feelings and dispositions, that they are at enmity with God. Will there not be some risings of rebellious pride, and of hatred towards the truth? Will not the eye of God behold some workings of malignant opposition, or of determined enmity against his government?

The first indications, which some who were once orthodox men, but who are now denying the Lord that bought them, gave of their defection from the truth, were founded upon this mistaken notion. They endeavoured to accommodate the truths of the bible to the perverse inclinations of the unreneved heart, and thus were gradually led away from the foundation of the apostles and prophets, to a system of fashionable infidelity.—*N. H. Observer.*

INJUDICIOUS EFFORTS.

Do not ministers of the gospel expend needlessly much effort in their public discourses, when they consume most of the time allowed for the delivery of a sermon, in discoursing about something in which their hearers can feel no interest? They seem to lay the scene of action so far off, that the present company can be very little affected by it; and though they should declaim vehemently about Abraham, and Job, and Daniel, their effort is spent in air. We often exhaust our strength in proving what nobody doubts, and accumulate fact upon fact, and argument upon argument, to establish a position which few or none of our hearers call in question. A minister always appears to best advantage, when he is confronting his audience man to man, in the warmth and affection of direct appeal.—*Col. Star.*

Religious Intelligence.

From the Jewish Expositor.

THE POLISH JEWS.

At Random, Mr. Hoff was visited by several Jews, to whom he spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to do what was stated, and acknowledged their want of a Redeemer. On another occasion he preached a missionary sermon at the Lutheran chapel, which was crowded with Jews and Christians.

At Lublin, he gave to some Jews a number of tracts. "By this means (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favour of christianity among the Jews of that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish-German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression upon him. When he was asked his opinion about it, he said—"The prophet speaks of a person who shall come, be rejected and despised; but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming—"This is a difficult matter;" adding, "it is quite favourable to the Christians." Then he asked his son-in-law, what we, the missionaries, said on the chapter? The latter observed, that we expounded it the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added—"Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original. This they did; and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of Rashi contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us.

LOWER SAXONY.

From a letter to the editors of the Boston Recorder, dated Hamburg, April 1, 1828:—

The *Sabbath* is most awfully profaned. There are four times for divine service in the former part of the day. The *Haupt Predigt*, as it is called, from 9 to 10 o'clock. During this hour, and from 2 to 3, the shops, &c. must be closed; but they may be and are open during the interval, and the remaining part of the day.

The *Ministers of the Sanctuary* are for the most part *Socinians* and *Deists*. A few only among them are bold to declare the truth as it is in Jesus. They are of course held up to ridicule and contempt, but their ministry is well attended.

Sunday Schools are prohibited within the walls of the city. One has been established in one of the suburbs, and is patronised by an evangelical clergyman. There are 300 children and 22 teachers. At some distance is another, where are about 50 children and two teachers. At Bremen, one is established, at which about 300 children attend, and the Senate has ordered the formation of another.

Private meetings for prayer, &c. are prohibited; there are officers constantly on the look out.

There is a *Bible Society* here, and also a *Missionary Society*.

We have a missionary supported by the Continental Society in London, whose labours have been already greatly blessed, and also a missionary to the Jews, of whom there are about 12,000.

AMHERST COLLEGE.

Extract from the Records of the Faculty.

"Whereas it has pleased almighty God to pour out his Spirit upon this college during the present term, by which an interesting work of grace has been carried on, and numbers have been hopefully converted: Therefore,

"*Resolved*, That this testimony of our gratitude for such an unspeakable favour, and the confession of our unworthiness o receive it, be entered upon the records of the Faculty.

"*Resolved*, That this manifestation of divine grace imposes upon us an additional obligation to make persevering and increased efforts to promote the religious interests of this College."

The christian public will recollect that the College was blessed with a revival during the last year. The Faculty notice this, as follows:—

"Whereas it has pleased God recently to pour his Spirit in a remarkable manner upon this Seminary, and the blessed work still continues: Therefore,

"*Resolved*, 1st, That a public religious service be substituted for the customary junior exhibition, on the last day of the term.

"*Resolved*, 2d, That the President be requested to make such arrangements for carrying into effect the first resolution, as he may think best calculated to give interest to the occasion, and particularly to excite in every pious mind, the liveliest emotions of gratitude to God, for his gracious visitation."

Ceylon Mission.—A gentleman of Boston has shown us a letter from Mr. Spaulding, at Manepy, dated Jan. 14, 1828. Mrs. S. had been very sick with a typhus fever, and their little son had been ill; but at that time both were well, and all the other members of the mission families. E. Porter, a beneficiary, continued to give evidence of a change of heart, and would probably be received into the church in a few months. *Boston Rec.*

The Lord's Supper administered in China.—Rev. Dr. Morrison, under date of Macao, (below Canton), Sept. 18, 1827, says, "Last Lord's day, Leang-a-fa, and a young person from America, joined us in commemorating the death of Jesus, and showing it forth as the only foundation of our hope. In a church of five persons were individuals from three of the most distant nations of the eastern and western hemispheres. Oh, that the work of grace may daily progress here and elsewhere, till all nations shall, without exception, call him blessed."—*London Ev. Mag. for May.*

Sandwich Islands.-Another Outrage—.There has been another disgraceful outrage in the Sandwich islands, occasioned by the tabu on females. The balls from a vessel flew about the mission-house at Lahaina; and Mrs. Richards, with a babe about a fortnight old, was carried into the cellar, and laid on a mat. Providentially, no person was injured. A cannon ball, weighing over nine pounds, was picked up near the house. The particulars will probably appear in the Missionary Herald.—*Hamps. Gaz*

Switzerland.—The Bishop of Basle, in a letter to his clergy, expresses his profound grief, that the "*Versions of the New-Testament*," which are forbidden by the Holy See, and the "*Heures Edifiantes*," are circulated; as they metamorphose the good Catholics into "a jumble of biblical Christians, with nothing but their conscience, and the holy scriptures, so called, for their guide." The clergy are exhorted to destroy these pernicious books, and to permit the faithful to read no work which is not allowed by the Pope.

Foreign Correspondence.—An official letter was prepared at the late meeting of the General Assembly, to be sent to the Protestants in France, communicating information, and asking of them some account of the protestant religion in that country. This will doubtless do good, and elicit such information as will point out the best way of doing good to that people in future.

From the African Repository.

The great Object promoted. Yet, great as it is, we will not despair of its accomplishment. So important is this object, and so easily might it be effected, if our friends who are blessed with wealth could be induced seriously to *reflect* upon it, and act as we have no doubt they would be inclined to do, after serious consideration; that we cannot but hope shortly to receive other subscriptions, as gratifying and as liberal as that which we now record:—

Albany, June, 1828.

Dear Sir—Please add my name to the list of subscribers under the proposition of Gerrit Smith, Esq.; as in conformity thereto, I hereby agree to pay one hundred dollars a year, for ten years, to the African Colonization Society; provided one hundred persons agree to do the same.

Very respectfully, your ob't serv't,

JOHN T. NORTON.

Rev. R. R. Gurley, Washington City.

Memoranda for the Benevolent.—The present has been called emphatically *a day of action*. Is it also a day of reflection—of thorough self-examination—of deep personal piety?

Formerly, Christians prayed much for the conversion of the world, but did nothing to promote it. Are they now beginning to do much, and pray little?

In this day, generous contributions in behalf of benevolent objects, form but a very equivocal evidence of christian character. Motives may predominate which will not bear the light of eternity.

Christian feeling and christian effort should go hand in hand; neither is complete without the other.

The noblest charities constitute no ground of *merit*. After all, we have done only what it was our duty to do.—*N. Y. Obs.*

Rev. *Jonas King* writes to a friend in Charleston, S. C. that he has resigned his professorship in Amherst College. Of his objects in visiting Greece, he says—

"I go out unconnected with any Society, supported by a few friends; and am at liberty to return when I think best, or to go to France or to Asia. My object in going is, to explore in part the country to which I am going, and to see if any thing can be done by way of establishing schools, to distribute the scriptures and religious tracts, and to preach the gospel, so far as I may have opportunity. How long I shall remain in Greece will depend in some degree upon circumstances, which I cannot know till I arrive in the Levant. I think it not improbable, that I shall eventually go to France, to take up my habitation."

Sunday Schools in Maryland.—The Frederick County Sunday School Union, at a special meeting, on the 27th of May last, resolved to co-operate with the "Sunday School Union for the state of Maryland," in accomplishing the objects embraced in their resolve of the first of April last; and, for this purpose, to establish Sunday Schools, wherever practicable in said county.

Connecticut.—The General Association met at New-Haven last week. The annual narrative of the state of religion, says the Intelligencer, was listened to with extreme interest. The numerous assurances of tranquility in the churches, of the steady advance of piety and intelligence in our broad country, were calculated to inspire delight and hope. Out of the 212 churches reported, more than 40 have been blessed during the past year with revivals of religion; and it is computed that more than 3000 souls have been called into the kingdom of our Redeemer.

Temperance.—At a conference of the churches of Tolland county, (Conn.) at East-Stafford, May 21st, 1828, the members of the conference requested each pastor and delegate from the churches, to state his views and practice with respect to the use of ardent spirits; after which the following vote was passed:—

"The members of this conference pledge themselves to abstain entirely from the use of ardent spirits, except as a medicine; and they recommend it to the churches with which they are connected, to practise on the same principle of entire abstinence."—*Conn. Obs.*

Oneida County.—In this county are *seventeen thousand* children, between the ages of five and fifteen years. About *seven thousand* are embraced in the Sunday school; leaving *ten thousand* deprived of its blessings. These ten thousand are supposed to be in a great measure unsupplied with religious instruction, and ignorant of the word of God. Vigorous measures are in operation in several towns, to bring every child under the influence of Sunday schools; and the Board of the Western Union, at their meeting on Friday last, adopted a resolution to supply every destitute child in the county with a copy of the New Testament, within six months. A plan for carrying this measure into effect will be devised immediately, and communicated to the friends of Sunday schools, in a circular from the Corresponding Secretary.—*W. S. S. Visitant.*

Premium Tract.—The time for awarding the premium for a Tract, addressed to Ministers on the subject of Sabbath Schools, has again been extended. It is said it will certainly be awarded after the 1st of November.

A converted Jew was baptised on the 6th of April, in the episcopal Jews' chapel, London, by Rev. C. S. Hawtrey. "There is every reason to believe he is a partaker of that grace which alone effectually leads us to penitence & faith."

The Christians of Glasgow have employed twenty missionaries in their city, during the past year.

The Treasurer of the American Tract Society acknowledges the receipt of *Two Hundred Dollars*, a donation from RALPH TURNER, Esq. of North-Ferriby, Hull, England.

Revivals.

Litchfield Co. Conn.—The following is from the report on the state of religion, adopted on the 11th inst. by the North Association of Litchfield county. It will be remembered that there was a revival of religion last year in many of the churches connected with this Association.

"Among the fruits of this revival, are the present harmony and brotherly love which prevail in an unusual degree in most of our churches; a growing attachment to religious institutions among our congregations; an increasing attention to public worship, sabbath schools and bible classes; a manifest elevation of the tone of moral sentiment in the community; a very considerable diminution in the use of intoxicating liquors, with their demoralising influence; and a pleasing accession of numbers to the professed followers of Christ. These accessions amount to about 550.

"The most interesting object which our churches now present, is the greater increase of bible classes and sabbath schools, one or both of which are instituted in every congregation; and of the interest which these promising institutions have enlisted the year past. It is estimated that more than 3000 of the youth within our limits have the past year enjoyed the benefit of this species of religious instruction.

"Of the 19 churches within our limits, 18 are supplied with pastors."—*Vt. Chron.*

Washington Co. N. Y.—We are happy to have it in our power to state, that there is, and has been for some time past, a very pleasing work of grace in the neighboring town of Hampton, Washington county, N.Y. In the baptist society, in the north part of that town, a deep and impressive seriousness began to pervade the minds of many, we believe, as early as the first of March. The work has hitherto been confined to a small portion of the town, comprising a circle of about a mile square, and embracing a thinly scattered population; yet we are informed, that within this circle there is but one or two families that have not been visited in mercy; and that as many as eighteen or twenty have been hopefully converted to the faith of Christ. There has been but little noise; but a still, deep and intense interest to eternal things has been excited, and a good work wrought, which has occasioned much joy in heaven and on earth.

In Salem, Jackson and Whitecreek, also in the same county, there has been for some time a most powerful work progressing. It commenced in the baptist church in Salem, and has spread from thence into the other towns. The fruits of this reformation cannot, at this early day, be accurately estimated. Probably not less than two hundred souls have already experienced the love of God, and been visited with the enlightening, life-giving beams of the Sun of Righteousness. "Righteousness exalteth a nation, but sin is a reproach to any people."—*Nor. Spectator.*

South-Carolina.—A correspondent in South-Carolina informs us, that during a residence of *eight days* in the place where he is now settled, he had assisted in forming, or making the necessary preparations for forming and putting into immediate operation, *six Sabbath Schools*. He orders the S. S. Magazine and six copies of the Youth's Friend, and offers to act as an agent for these works. He will accept our thanks, and find his name in due time on the list of agents. He adds—

"I had the pleasure of seeing a friend, last evening, from Abbeville and Pendleton districts of this state, who gave me an interesting account of the Sabbath School cause in those districts. In Abbeville, there is quite an interesting state of religious attention. Forty have within a few weeks been hopefully converted and received into the church. This work of God commenced in the Sabbath Schools. There are twenty or more now under serious impressions. Let us rejoice for what our ears hear, and our eyes see. To God be all the praise."—*Am. S. S. Mag.*

South-Carolina Domestic Missionary Society. This Society held its 4th anniversary on the 3d of June.

"The success (says the Charleston Observer) which has accompanied the exertions of the Society the last year, is in many respects animating. Revivals of religion have followed the labours of some of its missionaries; and an increasing seriousness and attention to divine things, are gratefully acknowledged in the reports of all others. The means of the Society have only enabled them to aid seven missionaries."

Kentucky.—The Lexington Luminary, of the 14th inst. mentions the addition of between 160 and 170 persons to the churches of Shelbyville, Springfield, Pisgah and Lawrenceburgh, during the two preceding weeks.

Religion in Alabama.—In the last synodical report of the Cumberland presbyterian church in Alabama, we find a brief account of a revival of religion witnessed in several places within their bounds during the last year. The report states that *four thousand* have been added to the Lord in that Synod.—*Vis. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, JULY 1, 1828.

Religious Celebrations of the 4th of July.—It is cheering to perceive in the religious newspapers just come to hand, that religious celebrations of our national anniversary are extensively to be observed. This is as it should be. Let the example be continually repeated, and it will ultimately prevail, against the noisy carousals which too often disgrace the good sense of community.

The following, it will be seen, relates to the village of Utica:—

UNION CELEBRATION OF THE FOURTH OF JULY.

The fifty-second anniversary of American Independence will be celebrated by the different denominations of Christians, joined by the Sabbath Schools, at Utica, in the following manner:

1st. A Prayer-Meeting will be held in the Baptist church, Broad street, at 5 o'clock, A.M.

2d. The procession will be formed precisely at 9 o'clock, to proceed to the first Presbyterian church, where an address will be delivered by Rev. ELON GALUSHA, of Whitesborough.

3d. The procession will then form, and proceed immediately to Judge Cooper's orchard, (if the weather be favourable; if not, to some other convenient place which will be provided), to partake of a suitable collation prepared for the Sabbath Schools.

Music on the occasion, under the direction of Messrs. Hastings and Dutton.

By order of the Committee of Arrangements.

WM. CLARKE, *Chairman.*

A. M'ALLISTER, *Sec'ry.*

Most of the celebrations advertise a collection in behalf of the Colonisation Society. We hope that this subject will not be forgotten in this vicinity—especially as it is recommended by the General Assembly.

A practical Illustration.—The advocates of the "Old Line" of stages, as we have often intimated, pretend great veneration for the fourth commandment; but would convince the public, that in the present state of society, it is not practicable for them to observe it. One of the reasons which they constantly assign is, that every effort towards restraining men only makes them worse! This should seem to be a powerful reason, to be sure. But how have they ascertained its validity? Certainly, not by fair experiment; for they have never tried but one side of the question at issue. Nevertheless, a practical illustration of the principle they contend for is at hand; and we will give it to our readers.

Suppose, then, that a number of unprincipled young men had lately applied on the Sabbath, to one of the proprietors of the Pioneer Line, for a stage to convey them a few miles distant, to one of the places of public resort, and had been peremptorily refused. Then, if all the other stage owners had also followed up the same request with a refusal, the youngsters must have remained at home, without making any public disturbance. But if, on the other hand, we suppose that some one, purely for conscience sake, to prevent the violation of the Sabbath, consented at once to indulge the youngsters with a ride; then might we suppose that the latter, to show their great gratitude for the indulgence, would play off every species of becoming activity while on their way—such as hallooing, blowing of horns, disturbing those who were going to church, blackguarding the men, insulting the women, and shouting forth like crazy bacchanals, the *obscene lyrics*, the *vile anacreontics of a modern theatre!!* Here would be an illustration directly in point. Every body could understand it. The most sceptical could not fail to comprehend its full import. And what if we were now, once for all, to suppose that just such a practical illustration as we have now described, had recently been acted out not five hundred miles from the village of Utica! and that more than twenty good witnesses stand ready to prove it? Away, then, with the vain pretension, that restraint makes people worse. Quere? How would it answer in our next illustration, to give names, dates, &c.?

The Handbill.—Several of the editorial fraternity have noticed the scurrilous handbill we alluded to last week. The remarks of the Rochester Observer, are, perhaps, the most directly in point:—

"*Exploder*" is well known to the editor of the Rochester Observer, to whom, not long since, he declared himself an enemy to the christian religion, and wished his sentiments known to the *world*. Yet "*Exploder*" is one of those whose arguments and scurrility are circulated by the very *pious and staunch friends* of the Sabbath, whose feelings are so much injured, because public sentiment will not sanction obedience to the command for its observance.

"We may have occasion to say more relative to the *circulation* of these handbills hereafter. That an avowed infidel should write such stuff is not surprising; but—WHO CIRCULATES IT?"

A "School of Morals," we perceive, has been opened in this village, during this hot weather, so favorable to *histrionic* representations. Could our readers believe it? The place too—the old *circus*—how appropriate! What must the teachers be, who would open school at such a place? And what sort of people will they get for scholars? One question more—What means the editor of the Sentinel & Gazette, in his recent notice of this *moral* establishment?

Speculative Theology.—The views of our correspondent C. P. on this subject, to-day, are far from any thing like intentional individuality. Nor yet are they meant as a general censure upon any class of the orthodox divines, however learned or profound. Yet in this age of perpetual scribbling, it would be strange, if here and there an individual were not to be found, even among the theological brotherhood, whose reasoning should be too subtle, too elaborate, or too inconclusive, for the generality of people.

Methodist Bible Society.—A correspondent of the New-York Advocate & Journal writes from Pittsburgh, "Will you believe that this General Conference has recommended the establishment of a Bible Society for the Methodist Episcopal Church? It is even so. And I rejoice that it is so, as it is much needed, according to the reports of the American Bible Society, concerning the scarcity of the holy scriptures, and their incapacity to grant a full supply."

We do not perceive how the facts stated in the "report of the American Bible Society," show that a new Bible Society is needed. They show conclusively that there is a "scarcity" of bibles, and an "incapacity" to supply it. But the "scarcity" and the "incapacity" arise from the want of funds. If the funds of the American Bible Society are judiciously expended, the first expedient which naturally suggests itself for removing the "scarcity" and the "incapacity," is to increase the donations; not to form a new Society.—*Conn. Obs.*

We concur in the above sentiment, the more readily, because the operations of the American Bible Society have been extended the year past beyond every former precedent. Besides, a bible is a bible, the world over. No matter whether it is given by a Methodist or an anti-Methodist. It is still a bible.

A labouring man, of the name of *Kane*, died suddenly in this village, on Thursday last, in consequence of drinking cold water in the heat of the day. He was recently from the Isle of Man, and has left a wife and four children, in a destitute situation.

Let nothing deter the christian reader from giving the following an attentive perusal:—

For the Western Recorder.

APPEAL IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The single aim of this institution is to advance the cause of our Redeemer, by diffusing those great truths and doctrines of the cross, in which the main body of devout evangelical Christians are agreed. It is (under God) the property of the evangelical community. It has been founded, and is fostered and sustained, through their charities and efforts; and in answer to their prayers has been signally blessed of Heaven. To that community it is proper that its real condition & wants should be made distinctly known.

The rapid progress of this Society, compared with any other tract institution previously existing,* may have led some to suppose, that its pecuniary resources have been abundant; whereas the extent of its operations is the very ground of its necessities. It might have accomplished one fourth part, or one half of what it has done, and with the common blessing of Providence felt no pecuniary embarrassment. But a different course has been adopted; and the Society has now arrived at a point, *when a number of its presses must be stopped, and its field of usefulness be proportionably diminished, or it must receive very prompt and liberal pecuniary aid.*

On May 1st, every cent in the treasury was expended; $711.64 were then due, which the Society had no means of paying; and additional obligations, chiefly for paper, to be met by the committee previous to Oct. 1st, amounted to $10,220 92.

On the 17th day of June, when the stated monthly meeting of the Executive Committee was held, the treasury was entirely exhausted; $585.80 had been advanced by individual members of the committee, during the preceding week, to meet bills for paper; a bill of $973.83 for printing, due on the day of the meeting, remained also to be provided for; and there was then due for paper, within the period of four months, $10,391 37.

And the Society has *not a dollar of permanent funds of any sort whatever*; nothing but the materials employed in issuing its tracts, and the house in which its operations are conducted, (which was erected by benevolent individuals in the city of New-York, distinct from all funds appropriated to the general purposes of the Society, and which is not yet entirely paid for.) *The donations of the benevolent and receipts for tracts sold, are the only sources of the Society's income;* and on these it depends for the only possible means of continuing its operations.

We wish the above facts to be distinctly known, by every evangelical Christian in our country.

But it may be asked—"*How came the Com-*

*Its issues the last year were 5,000,000 pages.

mittee of this Society to be under so large engagements, when their only source of income is the charities of the christian public?" We answer, because they have graduated their efforts, not by the funds in the treasury, (which have rarely been sufficient to meet the current expenses of two weeks), but *by the wants of the community;* and because they had believed there was no surer source of supply than the charities of the evangelical community, if properly appealed to, with humble reliance on the divine blessing.

"*But have not the issues of the Society exceeded the wants of the community?*" No. The General Depository is by no means yet furnished with tracts as it should be, to meet the demands; and the work of supplying very large portions of the country is scarcely yet begun. In most of the principal towns in the northern and middle states, a beginning has indeed been made; but this is not the case in a very large part of the interior townships and parishes. Our southern country calls for ten-fold the amount of what has yet been done; and the four or five millions in the valley of the Mississippi call, if possible, still louder for our aid. In very large portions of the country, especially those last mentioned, tracts must be distributed *gratuitously;* and faithful men be sent, to make known the blessings of the Society, and deliver its messages of salvation to those who are ignorant of their value, and will not come after them.

"*But, great as the want may be, should not the Committee have graduated their efforts more by the measure of preceding years?*" If the Committee have felt as they ought, and as we believe they have felt, when viewing the magnitude of the object, and seeking direction from on high—they have felt that *time is very short*, and all they could do they must do quickly; that while they should delay, multitudes would be perishing; that our country is increasing with untold rapidity, and iniquity advancing with most rapid strides; that the calls from the destitute must be answered; and that while other departments of benevolence may move more slowly for want of men, or on account of the greater magnitude of their work, tracts can, without delay, be printed and sent forth for the supply of the whole community; that the divine blessing on the Society's publications should animate them; that the spirit now awakened in the churches warrants expanded efforts; and that the whole indications of providence call for strong faith in God, and *urge the Society to go onward.*

NOTHING BUT MEANS, WITH THE CONTINUED BLESSING OF GOD, IS NOW WANTING. And how shall these be furnished?

Let no one refrain from doing something, or if he has little that he can consistently impart, from imparting that little, because the want is so great. Every cent contributed will print a tract, that may be the means of saving a soul.

Let no one who has means, feel, that because one tract can be printed for so small a sum, the country can be supplied without large and liberal donations. If one tract costs one cent, one million tracts cost $10,000; and five million tracts cost $50,000.

Let the officers of *no auxiliary cease their efforts, because their own members may seem to be supplied with tracts.* If they are supplied, there is a vast portion of our country unsupplied, to which the Parent Society has access. Let the funds be collected, and forwarded as a donation, and they will be immediately appropriated to the best advantage.

Let no funds destined to the treasury of the parent institution be *any where unnecessarily detained.* They are needed for immediate use.

Let gentlemen and ladies, and especially the pastors of churches, be constituted members and directors for life; and let all who love the cause of this Society, lift up their hearts to God, and pray for such blessings upon it, as shall most rapidly hasten the coming and reign of our Redeemer upon the earth.

AN OFFICER OF THE SOCIETY.

Note.—Remittances should be addressed to WM. A. HALLOCK, Cor. Sec. Am. Tr. Society, 144, Nassau st. New-York.

For the Western Recorder.

Extracts from the minutes of the Presbytery of Oswego, at their meeting in Annsville, June 17 and 18, 1828:—

Inquiry was made respecting the resolutions of the last meeting, recommending the objects of the American Temperance Society; and it appeared that the subject is engrossing more and more of the serious and prayerful attention of the churches. Whereupon, it was further recommended, that Associations be formed in every town, on the principle of entire abstinence from the use of ardent spirits; and that the several congregations meet for this purpose on the 4th of July; and that collections be taken up on or about that time for the American Colonisation Society.

In relation to Circular Conferences, the following resolutions were adopted:—

1. Presbytery highly approve of Circular Conferences, as a means of advancing the kingdom of Christ, and recommend the formation of four within our bounds. The first to consist of the churches of Camden, Florence, Redfield, Williamstown, Annsville, and the two churches of Vienna. The second of Mexico, Richland, Sandy-Creek, and Orwell. The third of New-Haven, Oswego, Oswego-Falls, Hannibal, and Granby. The fourth of the two churches of Volney, Hastings and Constantia.

2. That the several Conferences meet once a month, at 11 o'clock, A. M. The meeting to be opened with a sermon; and the exercises of the afternoon to consist of free conversation on the subject of religion, mutual exhortation, and prayer, and if thought expedient, the administration of the Lord's supper.

3. That the meetings be held in the several churches in rotation, and be attended by all the ministers within the Conference, by delegates from the several churches, and by all the members of the church where the meetings are held.

On the sanctification of the Sabbath, the following resolutions were adopted:—

Resolved, That we deem the sacred observance of the christian Sabbath essential to the prosperity of religion, and the preservation of our social and civil institutions.

Resolved, That we view with alarm and grief the numerous violations of the Sabbath, and that we especially disapprove of any unnecessary labour and travelling on that day, by professors of religion.

Resolved, That this Presbytery highly approve of the formation of the General Union at New-York, for promoting the observance of the Sabbath, and trust that an association will be formed in every town and congregation within our bounds, agreeably to the recommendation of the General Assembly on this subject.

Resolved, That it be earnestly enjoined on all our churches, strictly to enforce gospel discipline, in cases of violations of the Sabbath; and we recommend to all our members, to labour to induce others to observe this sacred institution, by the influence of personal example and persuasion, with arguments drawn from the oracles of God, and the existing laws of our country, and by appeals to the consciences and hearts of men.

Resolved, That all the ministers, candidates and missionaries within our bounds, preach to their congregations, as soon as may be, on the divine institution and moral obligation of the Sabbath.

Resolved, That Presbytery view with unqualified approbation, the recent attempts of the friends of religion and their country, to establish a line of steam and canal boats and stages, with special reference to the observance of the Sabbath; and that we will use all proper christian influence to patronise those establishments.

By order of Presbytery,

D. R. DIXON, *Stated Clerk.*

For the Western Recorder.

At a meeting of the inhabitants of Boonville, convened at the Union meeting-house, on the 23d of June, 1828, for the purpose of forming a Bible Society, to be considered a branch of the Auxiliary Bible Society of Oneida County—Rev. Edwin Barnes was called to the chair, and William G. Hubbard appointed Secretary.

After a short address from Rev. Mr. Davis, agent of the American Bible Society, a constitution was adopted, and the following persons were chosen officers of the Society for the ensuing year:—

REV. EDWIN BARNES, *President.*
REV. SAMUEL MARSHALL, *Vice-President.*
HOSEA HOVEY, *Secretary.*
WM. G. HUBBARD, *Treas'r & Depositary.*

Collectors were appointed for each district in the town, and a resolution passed, requiring them to report to the Society within three weeks.

Among the several resolutions which were adopted, were the following:—

Resolved, That every family in this town, destitute of a copy of the Holy Scriptures, be supplied within four months.

Resolved, That the proceedings of this meeting be published.

EDWIN BARNES, *Chairman.*
WM. G. HUBBARD, *Secretary.*

The publication of such examples as the following, may have a tendency to increase their number:—

For the Western Recorder.

ABSTINENCE AT A RAISING.

MR. EDITOR—A few days since, I witnessed the raising of a pretty large building, which was performed without the use of ardent spirits.—The hands were cheerful and active; and the work was accomplished in an expeditious and satisfactory manner. A wholesome beverage and refreshment were furnished in the place of liquors. When the work was done, and the party separated, it could not be said in *that* instance, (as is lamentably too often the case), that some one was intoxicated. TEMPERANCE.

The following, we presume by the date, was intended for the last number of our paper, but unfortunately, it came to hand just after the paper was issued:—

Watertown, June 13th, 1828.

The Members and Churches of the Presbytery of St. Lawrence are hereby notified that the Presbytery will meet at Ogdensburgh, on the 2d Tuesday in July next, at 7 o'clock, P. M.

GEORGE S. BOARDMAN, *Stated Clerk.*

Erratum.—At the commencement of the 23d line of the "Review," on our first page, column first—for *conviction*, read *conversion.*

Political.

FOREIGN.

An arrival at New-York, from Havre, has brought Paris papers to the 15th May, two days later than before received.

Up to the 5th of May, no information of the passage of the Pruth had reached Vienna, but the Gazette de France of the 14th says—

"The Russian armies have crossed the Pruth; they will cross the Danube, and are now in full march for Constantinople. Instead of 40,000 men, who would have been sufficient to invade Wallachia and Moldavia, 250,000 are in motion. The Black sea is covered with vessels. Odessa is filled with provisions and warlike implements. The sword is unsheathed, and at the head-quarters of the Russian commander-in-chief *alone*, must the Turks acknowledge their submission to the treaty of Ackerman, to the treaty of the 6th of July, and to the promise of paying the expense of the war, if they wish to arrest the torrent which threatens to overwhelm them."

Constantinople dates to the 16th April, say, that the Seraskier had set out for Choumla, and that the Grand Vizier would soon follow him. The Turks on the borders of the Danube were as tranquil as in time of peace.

In the course of a long debate, which occurred in the French Chamber of Deputies on the 13th May, whilst the project of a law for an inscription of four million of rentes was under consideration, the Minister of Marine took occasion to observe that he did not think that peace would long be interrupted.

The War in Europe.—The question is almost unceasingly asked, "What effect will the war have on our country?" Should the seat of it continue where it is at present, the answer might be given, that to the mercantile world there would in all probability be very slight effect, in this country; to the politician it might be said, none at all; to the moral world, an era of no small importance; to the benevolent and humane, good tidings. The overthrow of the Ottoman empire, and the erection on its ruins of a nation who would advance the cause of science and learning, would be an event to which the enlightened and civilised world would attach great importance. Independently of the barbarous character of the Turk—so long and so justly alike abhorred and feared—there are connected with the land which he inhabits, associations of the mind which renders his political existence an eye-sore to civilisation. Europe never was the legitimate soil of the Turk; and if he be despoiled of that portion of his kingdom, there will be but little reason to lament: though it may be questioned whether it would be preferable that the Russian autocrat should possess all that he aspires to, rather than it should remain with its present owners. Of our own country, however, we can wish nothing better, than that her present peace and prosperity may continue—too distant as she is to be involved by European controversies for power and province, and too wise, it is to be hoped, to involve herself. Should the contest in Europe, predicted by the lamented Canning, take place, and arise out of the present war between Russia and Turkey, then the United States may have both something to fear, and possibly something to gain.—*N. Y. Statesman.*

From South-America.—The government of Central America is virtually dissolved. The President has resigned; but the act was in some degree compulsory. The civil war continues; but the seat of it is changed from Guatamala to St. Salvador. The latter power has increased its army 1500 men, and has at present the ascendancy. A battle was lately fought at Chalchuapa, and both sides claimed the victory. The priests have originated the opposition to liberal principles. The only foreign functionary remaining in the country was the minister from Colombia, and he would shortly remove.

Bolivar with some troops, was within 30 miles of Ocana, where the convention was in session. Although at present it is supposed that there are in the convention a majority opposed to Bolivar's views, still it is thought they will be brought over to his measures. His object is supposed not only to be appointed dictator for life, but to establish an hereditary succession. The first might easily be obtained: the success of the latter is doubtful.

DOMESTIC.

A letter from a member of Congress, written 16th of May, to his friend in New-York, gives the following gratifying view of the financial affairs of this country:—

"At present, we have about three millions a year for all extraordinary purposes, and until the debt is paid, we must proceed slowly, by small appropriations, in aid of private corporations. But with that sum we shall be able to do much good, by aiding and stimulating private enterprise. When the debt is discharged, (say in 1836), we shall have a surplus of thirteen or fourteen millions, which if judiciously applied for a few years, would perfect the internal communication of the states. But the sum is larger than necessary, and too much to be wisely and prudently expended. We may perhaps reduce the duties on articles not made in the country, say seven millions, and still protect our own labour, and have about seven millions left for this object. My own opinion, however, is, that if the sinking-fund was reduced from ten to eight millions, we should progress advantageously now. But the political state of the country is unfavourable to these views."—*N. Y. M. Adv.*

Conviction for Murder.—At the court of oyer and terminer, of Jefferson county, held on the 20th ult. Henry Evans was convicted of the wilful murder of Joshua Rogers, and sentenced to be executed on the 22d day of August next.

It is probably in the recollection of our readers, that this man, in April last, killed two men, Joshua Rogers and Henry Dimond, with an axe, and severely wounded a third, Wilber Rogers, with the same deadly instrument. The grand jury found bills against Evans, for each murder. He was only tried for the one, the murder of Rogers. The defence set up, was, that Evans was acting on the defensive, having been informed that the intention of these men was to turn him and his family out of his house, and massacre them. This was not, however, sustained by the evidence; no proof whatever being given of any forcible attempt against the prisoner. The sentence of the law was delayed, in order to give the prisoner an opportunity to apply to the supreme court, for their opinion, on the points raised by his counsel, in the course of the trial. The prosecution was conducted by Robert Lansing, Esq. the district attorney, and Charles E. Clarke, Esq. Messrs. Sterling, Bronson, and Rathbone, counsel for the prisoner.—*Alb. D. Adv.*

Deaths by Fire.—A paper-mill, occupied by Mr. Henry W. Snyder, situate on Middle-creek, near Selin's grove, Pa. the residence of the late Governor Snyder; was destroyed by fire, on the 20th ult. at about day-break. Three young men and two boys were burnt to death. They slept in the drying loft, which was hung with paper, and they were instantly enveloped in flames.

Fatal Accident.—On the 15th ult. a sail boat in which were eight men, was upset near Detroit. Five of the men, Ezra Parker, John A. Larrencelle, Ruffin Chapin, Micajah Burton, and Joseph E. Laventure, were not seen after the boat turned over, and are supposed to have been drowned. The other three, John Foult, Benjamin Gumaer and Walter Whitney, sustained themselves by holding to the boat, until about nine o'clock at night, when relief was brought to them.

Commerce.—On Thursday last, fifteen sail schooners and brigs, were in sight, under full sail, of this village, at one time, and at no time of the day were there less than four or five to be seen. We mention this fact, as it affords a striking illustration of the increase of commerce on the western lakes. There is seldom a day but what we have from three to four arrivals and clearances, of vessels of from 30 to 70 tons burthen. Last season we had about as many per week. Such facts need no comment.—*Oswego Gazette.*

New Article of Commerce.—A day or two since, a gentleman arrived in this city from Detroit, via the Erie canal, with one hundred hogsheads of *tobacco!* It was raised and cured in Michigan territory, was of fine quality, and was disposed of in part, at low rates, but at a fair profit, in this city. The remainder was sold in New-York or Baltimore.—*Albany Argus.*

Lowell Cotton Factories.—A gentleman of Washington city, visited the town of Lowell, Massachusetts, last autumn. He saw in five cotton factories *twelve hundred females* employed. It was to him a novel sight, and an interesting one; so large a number of females, coming from various parts of New-England, industriously and usefully employed, of all ages, from twelve to thirty, exhibiting great neatness, and the most perfect order and quickness—healthy and cheerful; and above all, to learn that it had not been necessary to dismiss one of this great number for immodest or improper conduct.—*Nat. Intel.*

Swiss Emigrants.—A boat passed here on Friday last, having on board about *one hundred* Swiss passengers, men, women and children. The grotesque dress of these strangers excited considerable curiosity to many who crowded to see them, clad as they were in the costume of their own country. They were bound for "*Buffalo,*" as they broadly pronounced it, and appeared cheerful and pleased with the anticipated prospects before them at the west. These emigrants, we presume, are a part of those mentioned under our foreign head, as having recently arrived at New-York.—*Weedsport Adv.*

Poor Rates.—A paper has been published by order of the House of Commons, exhibiting the startling fact, that for the year 1827, a year of profound peace and of no peculiar pressure, the sum levied and expended in England and Wales for the maintenance of *paupers*, and of those who manage them, amounted to *seven million eight hundred thousand pounds sterling!* (about thirty-five million dollars); more than the whole revenue of England fifty years ago, and equal to half the national debt of the United States.

Maine Bank.—The charter of the *Winthrop Bank*, in Maine, has been revoked by the legislature of that state. Its bills, therefore, ought not now to have a currency. Perhaps it may profit some reader to bear this in mind.—*Conn. Herald.*

Another broken Bank.—The bank at Monmouth, N. J. has stopped payment.

Massachusetts in a bad Way.—By a statement of the state Treasurer of Massachusetts, it appears that the commonwealth owed the sum of $76,238; and that the cash in the treasury was only $4,364. The Treasurer states, "that without an immediate supply, he must in a very few days be under the necessity of *stopping payment.*"

An article, dated Constantinople, 25th February, is circulated in the French and other European newspapers, which contains a statement that the Turkish troops at the Dardanelles, are under the command of European and *American* officers; and three *American* engineers had undertaken to throw chains across the straits, but the attempt had failed. *Gen. Lafayette* always anxiously attentive to whatever concerns the United States, has transmitted the article to a friend in Philadelphia, with the assurance that he knows it to be both false and insidious.—*National Jour.*

The Legislature of Connecticut has passed a bill, by a large majority, prohibiting the sale of lottery tickets not authorised by the state, under penalty of $20 for the first offence; and a fine of $50, and imprisonment not exceeding 6 months, for the second.

A correspondent of the Salem (Mass.) Gazette, speaking of the qualifications of town representatives, among other things says—"I would not vote for a man who should throw stumbling blocks in the way of the sober part of our community, who are attempting to arrest the progress of the monster *intemperance*, which threatens to destroy our country; or who resists and resents a proposition made on any occasion for the temperate people to set a good example."

William B. Rochester, Esq. late secretary of the Panama mission, and who was afterwards appointed by Mr. Adams, charge-de-affairs to Guatemala, has returned to this country. He arrived at Savannah, Georgia, on the 10th ult.

Gen. Porter took the oath of office, and entered upon his duties as Secretary of War, on the 21st ult.

The Ex President Monroe and lady, are on a visit at New-York, for the health of Mrs. Monroe.

The planet Venus was visible at noon day, and we believe, the whole day, on the 10th inst. and excited the general observation of our citizens.—*Bost. paper.*

A novel circumstance took place in the west part of this town, on the 21st ult. Mr. Andrew Quick, aged *ninety-two*, mounted the frame of a barn, 13 feet high, and held the foot of a rafter, while his *great-grand-son*, on the opposite side of the frame, performed the same service. Mr. Quick, who in his old age, proves worthy of his name, exhibited the activity, precision, and muscular powers of a man of fifty.—*Essex Co. Rep.*

The wealthy house of Baring & Co. in London, have obtained a grant of land in Texas, adjoining the territory of Arkansas, as large as the state of Virginia, and have now a strong company exploring the country.

The annual expenditures of the corporation of the city of London in feasting, amounts to about £12,000. This is twice as much as the salary paid the President of the United States.

The diamonds which adorned the dress of the Countess of Shrewsbury, and worn at a late drawing-room in London, exceeded in value eighty thousand pounds.

Law Question.—Whether a wife, by burning her husband's house, be guilty of *felony*, is a question reserved for the twelve judges, in England; a woman aged 21, having lately been capitally convicted of that offence.

DEATHS.

In Rensselaerville, Albany co. on the 15th ult. Capt. *Jeremiah Snyder*, a patriot of the revolution, aged 89.

In Pittsford, on Thursday last, very suddenly, *Simon Stone*, Esq. clerk of Monroe county.

At Monticello, Va. on the 20th ult. Col. *Thomas M. Randolph*, formerly governor of Virginia, and son-in-law of Mr. Jefferson.

New Agents for the Recorder.

Jason Olds, *Hamilton*, Madison co.
Rev. E. A. Beach, *Stephentown*, Rensselr co.
Dr. Calvin Preston, *Antwerp.*
Luman Pettibone, *Stockholm.*
Dea. Aaron Warner *Hopkinton.*
Jacob Seely, *Ogdensburgh.*

Utica Tract Society.

AN assortment of Tracts has been just received by the Utica Tract Society; and all orders can be promptly met. The Depository is kept by the *Western Sunday School Union*, in the second story of Thomas & Clark's store, Genesee street, opposite Catharine street. Orders may be addressed to

July 1, 1828. G. S. WILSON.

NEW GOODS,

At No. 50, GENESEE STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in New York. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the New York bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

New Store & New Goods,

At No. 115, Genesee st. (Exchange Buildings.)

H. MATHER and H. BULKELEY, having entered into copartnership, under the firm of MATHER & BULKELEY, respectfully inform the citizens of Utica and its vicinity, that they have taken one of the new Stores situated south side of the canal, a few doors above Welles' Canal Coffee-House; where they are now receiving a choice and valuable assortment of Staple and Fancy DRY GOODS, which they offer at wholesale and retail at reduced prices, for cash or approved paper. A share of public patronage is solicited.

HARLOWE MATHER,
HENRY BULKELEY.

Utica, June 10, 1828. 8w24

NOTICE.

ALL persons who have claims against the estate of the late DAVID P. HOYT, are requested to present them without delay to the Subscribers, for adjustment; and all persons indebted to said estate, are requested to make immediate payment to the Subscribers, who have been duly appointed to administer on said estate.

OREN CLARK,
FRIEND HUMPHREY,
MARY HOYT,
} *Adm'rs & adm'x of D. P. Hoyt, deceased.*

Dated June 16, 1828. 6w25

Leghorn and Straw HATS.

Shearman & Thomson,

"*White Front, Green Door & Brass Knocker,*"
No. 62, Genesee Street,

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO,*

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Kidderminster CARPETS.

Shearman & Thomson,
AT THEIR CARPET WAREHOUSE,
No. 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

NEW AND VALUABLE WORK FOR SABBATH SCHOOLS.

THIS day published, by the Western Sunday School Union, "*A Dictionary of the New-Testament, with other helps for teachers in Sabbath Schools. By* H. G. O. DWIGHT." This little volume contains, in addition to an authentic dictionary, a large variety of tables, and other valuable matter for teachers and others, who wish to become acquainted with the Scriptures. Its low price, 37 1-2 cents, will enable every teacher to procure it. It is an original compilation—stereotype edition; and is accompanied with two maps, to facilitate the study of Sacred History.

RECOMMENDATIONS.

From the Rev. MOSES STUART, Associate Professor of Sacred Literature, in the Theological Seminary at Andover, Mass.

"The undersigned has heard Mr. Dwight read several articles of his proposed publication, explanatory of the names of persons and places in the New Testament, and approves the plan. If accompanied by proper maps, (which by all means it should be), it may doubtless be used to advantage in Sabbath Schools, and in the instruction of the young. Mr. Dwight has used the best sources in his compilation; and consequently the value of the work will be enhanced by this circumstance. That success may attend every effort to increase the knowledge of the scriptures, is the sincere desire and prayer of

"M. STUART.

"*Andover, Theol. Sem. Dec. 3, 1827.*"

From the Rev. Dr. PORTER, Professor of Sacred Rhetoric, in the Theological Seminary, at Andover, Mass.

"I have had in my hands, for a short time, in manuscript, "A Dictionary of the Proper Names in the New Testament, for the use of Sabbath Schools," prepared by Mr. H. G. O. Dwight, of this Seminary. From the confidence I have in Mr. Dwight's qualifications to execute such a work, and from a partial examination of its contents, I have no doubt that it will be a manual of great value to the more advanced scholars, and especially to the teachers of Sabbath schools; and I consider it as well adapted to facilitate a mode of religious instruction which has become incalculably important to the spiritual interests of the rising generation. E. PORTER.

"*Theol. Sem. Andover, Dec. 3, 1828.*"

From the Rev. Dr. KENDRICK, professor of Theology, in the Baptist Literary and Theological Seminary, Hamilton, N. Y.

"I have examined, as far as I have had opportunity, the "Dictionary of the Proper Names in the New Testament," by H. G. O. Dwight, and am of opinion that it is well adapted to meet the too long neglected demand of Sunday Schools, for a work of this kind. I hope we shall soon have it in all our Sunday Schools.

"NATHANIEL KENDRICK.

"*Hamilton, June 11, 1828.*"

Patent Window-Blinds.

E. S. LYMAN has just received a fresh supply of Hazen's Patent Window-Blinds. Those who are wishing to buy Blinds would do well to call and examine this article; and we are confident that they will prefer it to any other. They are not so liable to get out of order as the Venetian, and are only about half the price. They are very neat, and darken the room much. *Utica, June 10, 1828.* 24w4

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas,
Molasses, Lump, Havana & brown Sugar,
Green Coffee, Chocolate, Rice, Indigo,
Pepper, Alspice, Ginger, Cloves, Cassia,
Nutmegs, Starch, Macaboy & Scotch Snuff,
Paper & plug Tobacco, London Mustard,
Spanish & American Segars, Lamp Oil,
Box & keg Raisins, Figs, Herring, Codfish,
Shad, Mackarel, Bar & shaving Soap,
Claret, Madeira, Port & Malaga Wines,
Almonds, Filberts, Madeira & Brazil Nuts,
Oils & Paints, Lead, Powder, Shot, &c. &c.
Together with a quantity of Glass, Crockery and Stone Ware, and Nails.

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale, by

PARKER & HASTINGS.

Utica, May 20, 1828. 21

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by

PARKER & HASTINGS.

Utica, May 20, 1828. 21

Elegant Building LOTS,

FOR SALE.

SEVERAL of the most valuable and elegant Building Lots in this village, situated on John street, opposite the dwelling-house of the Subscriber, are offered for sale, on accommodating terms of payment.

JAMES VAN RENSSELAER.

Utica, June 17, 1828. 25

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

For the Western Recorder.

Ah when shall Judah's harp awake,
To sing her sacred songs once more?
Ah when shall Israel's slumbers break?
Her night of sin and bondage o'er.

Arise, O Sun of Righteousness,
With light and healing in thy beams;
Shine o'er the ocean isles, and bless
The heathen—lost in error's dreams.

Then shall all earth's united voice
Ascend in praise to thine abode;
Then shall all nations' hearts rejoice
And bless the ever-living God. H. M.

"*A good Voice for Singing.*"—This is one of those loose phrases which is in every body's mouth, without conveying any certain or definite signification. Some understand by it, a voice which is sure to keep its pitch. Others refer to strength or flexibility or sweetness of tone: Others to a union of different qualities, such as sweetness and flexibility: Others still, to every thing that pleases them in the manner of a singer, without the least power of discrimination; and the decisions of the latter will of course be as diversified, as are their notions of taste, or their habits of sentimentality.

But what *is* a good voice for singing? We answer—It is a voice which enables its possessor, when not otherwise deficient, to accomplish with ease and effect the great ends which are contemplated in the art. No voice is entirely perfect. The best will have defects or redundances. Some will be excellent for one kind of singing, and some for another kind. The voice which loses its pitch, or wants flexibility, is scarcely fit for use; yet in multitudes of instances, a little cultivation is found to cure such defects as these.

There are individuals, also, who place all musical excellence in the mere mechanism of a brilliant execution. An American amateur of this description once told us, that he would give more for one Italian *trill*, than for all the musical performances that he had ever witnessed elsewhere. Nay, he insisted that there were no performances in this country, nor ever had been any, which deserved the name of music. How ridiculous! Just as if there had never been any eloquence but that of Demosthenes, or Cicero, or Chatham; or any poetry but that of the Iliad, the Æneid, and Paradise Lost.

Many first-rate singers have had in reality poor voices, i. e. their voices have been thin, or feeble, or limited in compass; or perhaps, occasionally, too guttural or nasal; yet cultivation renders them, on the whole, agreeable. Or rather, the higher and far more effective properties of style draw off the attention from any partial deficiencies of voice which the first-rate singer possesses. The multitude, in such cases, still praise the voice, as if in that alone consisted the charm.

Miscellaneous.

From the American Tract Magazine.

MOTIVES FOR INCREASED EXERTION.

Much land remains to be possessed.

The work of supplying our country with tracts is scarcely yet begun. Where is the city, or town, or neighbourhood, in which the tract operations might not be increased ten fold with the utmost advantage? Where is the Christian, who might not have done far more for the cause of the Redeemer, through their distribution, than he has done? The committee look upon the most favoured parts of the country as places where these short and interesting portions of truth, adapted to men in all conditions and circumstances in life, should be constantly circulated, as long as there are souls to be saved, and the truths of the gospel are blessed as the grand instrument. Every established Christian needs, and usually delights in these publications, as means of his growth in grace. Every impenitent man should be met by them, as spiritual seed, to be sown in the morning, and not withheld in the evening, knowing not which portion God will bless to arrest his attention. Every inquiring sinner should receive the one best adapted to the state of his mind—best fitted to direct him to the word of God, and to Christ, "the only refuge from wrath to come." Every intemperate man, every profane swearer, every sabbath-breaker, and every rejecter and despiser of the gospel, should be met by them. And, above all, the whole mass of the rising generation should be made familiar with them from earliest childhood. No individual, who early read Mrs. Hannah More's cheap repository of tracts, or works of kindred character, and has observed how durable are the impressions made on the opening mind, while his heart was melted, and his eyes filled with tears, can be unmoved at this last suggestion, or fail of recognising the importance, that these publications should be made the daily companions, as it were, and most familiar friends of all the young.

The committee feel, that the obligation devolves on the Christians of our country to send religious tracts *to our whole population;* till what the brethren in Philadelphia are attempting to do for Pennsylvania and Delaware, shall be done throughout all our inhabited territories; till an auxiliary be formed in every township and neighbourhood, and tracts be conveyed to every family and soul. Who will believe that Divine Providence requires less at our hands?

God has given us *every facility* for accomplishing this work, and that without any protracted delay. The parent institution hopes always to have the means of printing and furnishing the tracts at the lowest rates. They can easily be transported to every part of our country. Branches and auxiliaries have already established depositories in almost all our principal towns, where tracts can be procured for the adjacent country. Every Christian can have access to them, and engage in their distribution. A man may carry a hundred and even a thousand in his arms; they may be dispersed through Sabbath schools; at places of social and public worship; by ministers and private Christians; by gentleman and ladies; by the most humble and obscure in life; by the aged, and middle-aged, and even the little child.

Perhaps in no way can the message of the gospel be conveyed *to more individuals at a less expense.* And, perhaps, no means, compared with the expense of effort and of funds, promises greater usefulness. The tracts are *short*, and will be read by those who are too indolent, or too much occupied, to read a larger work; they are *interesting*, and will often be read by the listless and careless; they are *pungent*, and often reach the mind unaffected by other means; they are *unassuming*, and gain admission where other means are excluded; they are *adapted to all characters and conditions*, and, if properly selected, are admirably fitted to convey a word in season; they are *silent*, and accompany the reader to the stillness of his retirement; there is *a sacredness in the very name and character of tracts*, by which the very sight of them often strikes the profane man dumb, stops the sabbath-breaker in his course, and disperses those who have companied for purposes of sinful amusement and vice.

Nor is there a land on the globe which presents such inducements to circulate these publications. Ours is a nation of *freemen*, accustomed to act and think for ourselves; an enlightened, investigating, *reading* people, the great portion of which are taught the rudiments of education in their earliest childhood. Almost the whole country use also *one language*, and a bond of union encircles the nation from one extremity to the other. There are few provincial or local prejudices to be overcome, and no political restraint whatever. The tract goes forth, and is welcomed by the active, intelligent friends of evangelical truth throughout the land.

And we have *abundant pecuniary resources.* To speak of *want of means for circulating tracts*, in a country so happy and prosperous, would be to violate the common sense of the community, and gross ingratitude to Him who has so bounteously showered his gifts upon us. No nation depends so entirely, for the preservation of its prosperity, on the *exertion of moral influence.* Without it, our freedom, and all our civil privileges, will soon be known only in the remembrance of better days. And this moral influence must be exerted by the *voluntary* efforts of Christians. Our government, while it prohibits no efforts to sustain the gospel, can make no provision for it. It is for Christians *voluntarily* to decide, whether the influence of this blessed gospel shall, under God, save our country; or whether it shall be left to destroy itself under the intoxication of luxury, and dissipation, and crime.

And let it not be forgotten, that *all our fellow-men who believe not in our Lord Jesus Christ, are pressing their way down to the regions of everlasting woe.* To save their souls from death, and bring them back from their wanderings, as trophies of redeeming mercy; to fill heaven with joy at their repentance, and add them, through boundless grace, as new stars in our Saviour's crown of glory; these are motives that drown all human calculation, and overwhelm us with their amazing import.

But to all these plain indications of duty, we have also to add, the call from our destitute brethren, and the claims of foreign countries.

SOMETHING WORTH PRESERVING.

Condensed from the London Quarterly Journal of Science and the Arts.

Common salt applied as a manure in gardens will quickly destroy snails.

Apples may be kept the whole year round, by being immersed in corn, which receives no injury from their contact. If it was universally practised, we should hear of no complaints of decayed and rotten apples.

All trees with spreading branches accommodate the direction of the lower branches to the surface of the earth over which they extend, and all the branches hold a parallel direction to the earth's surface.

Soap stone, powdered fine and mixed with oil, diminishes friction, and is an excellent substitute for the usual composition applied to carriage wheels.

100lbs. of raw meat will yield 67lbs. of roast meat, or 50lbs. boiled, and 200 basins of broth.

To measure the velocity of a cannon ball, let the ball liberate the works of a time-keeper at the moment when it quits the mouth of the piece, and make it also stop the time-keeper when it strikes an obstacle.

Ink can be made from a decoction of log-wood as well as from an infusion of galls.

It is said by some, that the formation of pearls is always due to the introduction of some extraneous substance in the shells of the fish.

The common elm, growing in a forest and in good earth, acquires its full increase in about one hundred and fifty years, but it will live many ages, even five or six hundred years.

When the upper branches of a tree die, it indicates that the central wood is undergoing an alteration and the tree going to decay.

Fine glass bottles containing olives in good preservation were found in the excavations at Pompeii.

A solution of caoutchouc in oil of turpentine, used as a size for paper, will effectually prevent its injury by mice, humidity or insects,

The roots of an old mulberry tree sent forth shoots after lying in an apparently inactive state for 24 years.

Dogs can swallow with impunity even large quantities of the poison of vipers.

ing the seeds on thick flannel well cleansed

Sallad herbs may be grown at sea, by sow- and moistened. Put the flannel on a board which can be hung up. Place on the flannel on which the seeds are sown another piece of flannel fastened to a thick board. Take off the upper board as soon as the seeds have vegetated, say 24 hours. In six or seven days, if good weather, the crop will be two inches high. It is then fit for use. Be careful to keep the flannel *always wet.*

A GOOD MOTION.

We learn that at a late town meeting in Greenfield, for the election of town-officers, the following vote was passed nearly unanimously:—"That it be considered dishonourable for any person who shall be elected to fill an office, to *treat* his fellow-citizens with ardent spirits."

Another.—One, of the most extensive mercantile firms in Northampton, have lately resolved to purchase no more ardent spirits.—*Amherst (Ms.) Inq.*

A ROYAL EXPEDIENT.

Among the varieties of modern improvements, it is strange we have not availed ourselves of an expedient devised for one of the French princes. "Being too indolent, or stupid, to acquire his alphabet by the ordinary process, twenty-four servants were placed in attendance upon him, with each a huge letter painted upon his stomach; and as he knew not their names, he was obliged to call them by their letter, whenever he had occasion for their services; which, in due time, gave him the requisite degree of literature for the exercise of the royal functions." In private families this experiment might be somewhat too costly; but it is well worth the attention of Lancaster and Bell.

LITERARY SCRAP.

A twenty-fourth share in the London Courier was lately sold for *five thousand guineas.* The purchaser of the share has upwards of ten per cent for his money. The *Revue Encyclopedique*, the most laborious journal of France, after an existence of ten years, has only 1500 subscribers.

BANK NOTE TABLE.

NAMES OF BANKS.	*Discount in N. York.*	*Discount in Utica.*
MAINE.		
Banks of this state	3-4	3-4 a 1
Except Castine	broken	
Wiscasset	do	
Kennebec	do	
Passamaquoddy	do	
Hallowell & Augusta	do	
NEW-HAMPSHIRE.		
Banks of this state	3-4	3-4 a 1
VERMONT.		
Banks of this state	3-4	3-4 a 1
MASSACHUSETTS.		
Banks of this state	1-2	1-2 a 1
Except Berkshire Bank	broken	
Essex bank of Salem	do	
RHODE-ISLAND.		
Banks of this state	3-4	3-4 a 1
Except Far. Ex. Gloucester	broken	
CONNECTICUT.		
Banks of this state	1-2	1-2
Except Darby Bank	broken	
Eagle Bank,	do	
NEW-YORK.		
New-York City Banks	par	par
Except Franklin Bank	broken	
Lansingburgh	par	par
Dutchess County	do	do
Other country Banks	1-2 a 1 1-2	do
Washington & Warren	1	3
Niagara	broken	
J. Barker's Exchange	do	
Hudson	do	
Plattsburgh	do	75
Greene County	do	
Marble Man. Co.	do	
NEW-JERSEY.		
Man. & Banking Company	par	1
State Bank, Newark	do	do
Do Elizabethtown	do	do
Do New Brunsw'k	do	do
Do Morristown	1-2	do
Morris Canal	do	do
Newark Insurance Company	par	par
Trenton Banking Company	do	do
All other Banks of this state	1-2	1 1-2 a 2
Except Monmouth	broken	
Franklin Bank	do	
Hoboken B. & Graz'g	do	
Protection & Lomb'd	do	
Jersey City	do	
State Bank, Trenton	do	
PENNSYLVANIA.		
Philadelphia Banks	par	par
All other Banks of this state	1-2 a 1	1 a 2
Except Allegany	broken	
Beaver	do	
Swatara	do	
Washington	do	
Centre	do	
Greencastle	do	
Huntington	do	
Janiata	do	
Meadville	do	
Marietta & Susque'h	do	
N. Hope & Del. Br'ge	do	75 a 80
Northern	do	
Union & Columbia	do	
Northwestern	do	
Union	do	
Wilkesbarre Bridge	do	
Youghagany	do	
Bridgeport Manuf'g	do	
New-Salem	do	
Agricol'l & Manuf'g	do	
Silver Lake	do	37 1-2
DELAWARE.		
Banks of this state	3-4	1 1-2
Except Bank of Laurel	1-2	do
OHIO.		
Chilicothe	5	6 a 7
Marietta	do	do
Steubenville	do	do
Farmers' & Mechanics'	do	do
Lancaster	do	do
St. Clairsville	do	do
Mount-Pleasant	do	do
Western Reserve	do	do
Columbus	do	do
All others uncertain, or	broken	
MICHIGAN	5	2 1-2 a 3
MONTREAL	2	2 1-2 a 3
UPPER-CANADA, York	2	do
Do. Kingston	broken	
QUEBEC,	2	2 1-2 a 3

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15, 1828. 16

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1823.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1828 9tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
PAINTS & OILS,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out-Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New-York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.

T. E. Clark, Att'y. RUSSEL CLARK.

DEFAULT having been made in the payment of a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty-three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*

Thos. E. Clark, Att'y. 1

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartsford, in the late town of Whitestown, and bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety-two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*

8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Wait Yale*, of Whitestown, Oneida county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the 19th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th day of May, 1828. WAIT YALE, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on al communications addressed to the Editor or Publishers.